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WM. LLOYD GARRISON, EDITOR.

VOL. XVIII.—NO. 13.

REFUGE OF OPPRESSION

SLAVERY AND THE UNION—ABOLITION AND DISUNION.

Extracts from a speech of Hon. Isaac E. Morse,
of Louisiana, in the U. S. House of Representatives,
Feb. 1, 1848, on the war with Mexico:

I understand that the patriots of that resolution
(Wilmot's) is disposed at the West, and several
gentlemen are anxious to transfer it, and give it
purity by their connexion with it. The spirit
of that resolution is one that binds, indiscre-
ably, abolition and dissolution of the Union together. I
envy no man the wreath that shall encircle his
brow, who achieves this double triumph. It is not
the first time, in the annals of the world, that noto-
riety has been mistaken for fame. 'The aspiring
Ephesian dome, outlives, in
story, the pious fool that raised it.' Be mine the
name of self-approbation, with the undutiful name of
that pious fool that staid for one day, one hour,
one minute, the fall of this great temple of civil
and religious liberty.

I repeat, it abolition and disunion go hand in
hand. If our Northern friends do not make the
issue, we will; and I appeal to all good men of the
republic, North and South. Let us have no more
talking and acting in the dark. Are you ready and
willing to sever this Union for the cause of abolition?
Is the toleration of slavery in one portion of
the Union a greater evil to you than the dismem-
berment of the republic? Are your consciences so
nive that you will no longer hold communion with
Southern men who hold slaves? Do you hold
selves in such abhorrence, that you will buy slaves
at our estimation, and free them? Or will you fight
for its abolition, and to make us converts to your
notions of liberty? For, talk and turn it as you
will, 'to this complexion must it come at last.'

Do you think that all the talking, preaching and
writing in the world will ever induce men of com-
mon sense to surrender their property, for which
they periled life in two wars, and will do again? Was
there ever an instance of a noble State or
community having been talked or provoked out of
their property? The English government, having
made right, freed the slaves of the colonists; but
with the slightest prospect of success, does not
even now in the world, know the colonists would
have defended their rights at the point of the bay-
onet? Who can hold fire in his hand, by thinking
on the frosty Caucasus; or swallow naked in De-
cember's snow, by bare reflection on the sun-
mer's heat? That man may be persuaded to sur-
render the fruits of years of industry, or the inher-
itance of his ancestors, for a conscientious scruple
in another man's bosom, and one which never
troubled the repose of the greatest and best men
in this republic, and which is sanctioned by God
himself. *Credo Judaeus, non ergo.*

If these questions are to be answered affirmati-
vely—if it is a fixed fact that slavery must be
abolished in the United States, the sooner we know
it, the better. We have no apprehensions on the
subject. But let us see how the thing works;
whether our brethren at the North are not some-
what in the situation of the fox, who was to have
his tail cut off, because another had done the same
thing; and whether England, after ruining use-
lessly her West India colonies, is not the fox who
had lost his tail.

* * * * *

Resolved, That every kind, and I say, at least
for myself, and I have no doubt I speak the voice
of the entire South, that we will never permit our
slaves to be liberated, directly or indirectly, present-
ly or prospectively, without making the best resistance
that we can, and that we would rather die in the
last ditch than surrender, not our property, but
the principle on which it holds.

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The following is a brief synopsis of Mr. Wright's
remarks.

The Declaration of Independence declares that all
men are created equal—that it is a self-evident truth;

that whatever is opposed to this self-evident truth
is a self-evident falsehood, and is null and void;

and whether it be laws, constitutions, customs, in-
stitutions or organizations, it is our duty to seek
their destruction as the enemies of God and man.

Whereas, it is generally admitted by the three po-
litical parties, that the Constitution of the U. S. is a
pro-slavery document; therefore,

Resolved, That those who profess to believe that
slavery is a great sin, and yet willing to swear
to sustain and execute that pro-slavery instrument,
show that they are destitute of moral principle, and
are wholly unworthy of confidence, inasmuch as
they are willing to swear to do wrong, to get power
to do right.

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Mr. EVERETT, who had been affected to tears, re-
plied in a calm and affecting strain, testifying to
the simplicity of heart and fidelity of her who had
been his bosom companion. The resolution being
passed by the Secretary, the sympathy of the Socie-
ty was manifested thereto by the members unanimously
voting.

Mr. Wright followed, and closed by urging us to
vigilance in the advocacy of our cause, and in affectionate
tones alluded to the loss of one of our num-
ber, in which he said, we have an admonition that
we do, should be done quickly.

The following list of names were nominated and
elected as officers of the Society for the ensuing
year:

PRESIDENT—JOSHUA T. EVERETT.

**VICE PRESIDENTS—J. G. Clark, James A. Waite, of
Hubbardston; Moses Smith, Holden; Albert Howe,
Princeton; Joel Smith, Leominster; Benj. Snow,
Jr., Fitchburg; George Miles, Westminster; Alfred
Wyman, do; Alvan Ward, Ashburnham; Reuben
Harris, Winchendon; George Hoyt, Athol; Wm.
B. Stone, Gardner; Benj. Rugg, do; Mr. Barnard,
Berlin.**

SECRETARY—T. P. Locke.

Treasurer—Illman Bigelow.

COUNSELLORS—Catharine S. Brown, Hubbardston;

Joseph Raymond, do; Noah Humphrey, Princeton;

Lyman Burham, do; Mrs. Drake, Leominster;

Mrs. White, Mrs. Ira Hoar, Westminster; George

F. Flint, Rutland; George Cowell, Gardner.

The resolutions were taken up, and all of them
unanimously adopted, and the proceedings of the meeting
voted to be published in the Liberator and
Anti-Slavery Standard.

JOSHUA T. EVERETT, Pres.

S. H. LLOYD, Secretary pro tem.

ETC The 'Standard' will please copy.

THE RIGHT KIND OF RESOLUTIONS.

To the Editor of the Liberator:

I send you a copy of the Preamble and Resolu-
tions, as passed by the Congregational Church at
Salmon Falls Village, Somersworth, N. H., a short
time since, as they seem to breathe the spirit of lib-
erty, and reform.

Whereas, The practice of buying, selling, and
holding men as property, has become prevalent
among ministers and members of churches, hereto-
fore acknowledged and fellowshipped as evangelical;

and whereas, we are taught in the word of God,
that he that stealeth a man and selleth him, or
if he be found in his hand, is a man-stealer; there-
fore,

Resolved, That we believe slavery to be not only
an evil, but a sin in the sight of God, and that the
system under every modification is utterly opposed to
the spirit and principles of the gospel.

Resolved, That we deem it the duty of every
Christian, in the meekness and spirit of the gospel,
to plead the cause of the poor; to remember in their
prayers, those that are in bonds; bound with them;
and by all moral and proper means, seek to hasten
the entire removal of the system from our land.

Resolved, That we can have no Christian or min-
isterial fellowship with those who hold their fel-
lowmen as property, or advocate slaveholding as either
a right, or no sin.

By C. S. Brown:

Resolved, That such is the spirit and implied con-
struction of the Constitution of the United States,
that no abolitionist can consistently vote, receive
office, or in any way act in policy with its measures.

Resolved, That the Mexican War, so called, is
the American war for the extension and perpetuity
of American Slavery.

Every provision of regard for the interests
of the colored population of this country, when re-
moved to Liberia, on the part of a paper so hostile
to the anti-slavery movement as the Journal of
Commerce, only renders more conspicuous its im-
pudence and hypocrisy. With the colony at Liberia,
as such, we have no controversy, but only with
that spirit which declares that equal rights shall not
be enjoyed on the American soil.



OUR COUNTRY IS THE WORLD--OUR

BOSTON, FRIDAY,



COUNTRYMEN ARE ALL MANKIND.

MARCH 31, 1848.

From the Christian Citizen.

GEORGE THOMPSON, M. P.

BY J. B. SYME, EDINBURGH.

There is not a public man in England, who has
been so rapidly from the crowd of common men
into public notice, as George Thompson, reputed
to be one of the most eloquent men in Britain, and
who is now M. P. for Lambeth. The progress of
a man of genius is an instructive lesson, illustrating
how, in itself, the inherent strength of an inde-
pendent mind, and the gradual victories over seem-
ingly invincible circumstances. The history of
George Thompson gives powerful evidence of high
intellectual courage and moral firmness; and it al-
so shows to what seemingly fortuitous and trivial
occurrences men may owe the bias of their lives.

George Thompson was born in Liverpool, and
received a common education. We do not know
when he began to attend school; but he
however early began to educate himself as a de-
bater. The active minds that were being developed
in Britain, during the first quarter of the nine-
teenth century, associated themselves into clubs,
for the discussion of the various political questions
that agitated society; and George Thompson, when
quite a youth, was a prominent member of one of
these. Young as he was, and strong as the passion
of eloquence was, he did not yield to the force of
young men conscious of their talents, he formed a
resolution, which was as creditable to his heart, as
his life-long adherence to it has been honorable to
his consistency. It was, never to argue in favor of
what he did not believe to be right.

Less than twenty years ago, a lady called at a
certain mercantile house in London, soliciting a
situation for a young man, to whom forty pounds
a year would be an object. The application failed;
but, luckily for himself and his country, George
Thompson was left a while longer on his own re-
sources. Some time subsequently, a vestry meet-
ing took place in Clerkenwell, for the purpose of
levying a rate, in order to carry out some scheme
in connection with the State Church. Pomposly
poor men, who had hitherto settled all these
things in their own way, assembled, and engaged in
grave debate. The people were not so well
informed then in opposing corporate mandates, as
they are now, and they looked on and listened to
the serious process of pocket-picking that was going
on before them, but had not power to oppose.

Athlet, a young man who kept a coffee-house in
the churchward, rose, and raised his voice; feeble
at first, and faltering did that eloquent young
man, who was destined to be a leader of men.

Deacons and vestrymen looked on with interest
and awe, and there was a sort of traditional
reverence attached to their names and station,

which that orator felt, as he looked at their fat,
angulated faces, turned up to him in wonder and
amazement. But he was not to be browed down,
and a few encouraging demonstrations from his
astonished following dispelled his timidity.

He warmed with his subject, and as he warmed he
rose in courage and eloquence, until he fairly over-
whelmed the venerable clique with derision and
scorn; and led the people to reject the proposed
rate by an overwhelming majority.

An account of this meeting, and of the part played
in it by the coffee-house keeper, related Henry
Brougham, then engaged in the struggle for negro
emancipation; and the result was that George
Thompson left his business in Clerkenwell to some
less talented or more congenial spirits, and mounted
the public rostrum as the advocate of the slave.

Mr. Thompson is a most accomplished and
splendid orator. He possesses every qualification
of such, and from the lips of Lord Brougham, him-
self at one time styled the British Cicero, he has
received the highest laudations for his eloquence.
Eloueque was not the highest of George Thompson's
qualifications, however; he possesses an
enormous degree of quality of moral courage. No
matter how strong the prejudice against his prin-
ciples, or how virulent the opposition manifested to
him—this fearless man never faltered.

In 1832 and 1833, he traversed Great Britain,
lifting his voice against the apprentice probation,
from bondage to liberty, which was to continue in
operation for seven years in the West Indies. In
1831, the negroes in the British colonies were free,
but the spirit of slavery was far more virulent in
the island of Franklin and John Quincy Adams,
than it had been in Britain; for in the city
where stands old Faneuil Hall, the tax kettle was
heated and the gibbet erected; in order to debate
with this foreigner, who had dared to come from a
land of monarchy and aristocracy to tell republican
Americans, that Americans were men.

If the life of George Thompson could have been
freedom to the American slave, we believe that
he would have cheerfully laid it down; but neither
duty nor utility called upon him needlessly to dis-
sipate. He was as much made to be a slave as
the white man was made to be free, and these leg-
islators now propose to do so great a violence to
his nature in liberating him, as they would to
plunge a white man into slavery. Such is the wise
conclusion of John C. Calhoun and his disciples.

Mr. Yancey, of Edgefield, gave notice that on
Monday next, he would ask leave to introduce a bill
to enable David L. Adams to emancipate his
Master.

Under the rule of the House, Mr. Yancey begged
leave to announce the motives and reasons for this
application for the emancipation of a slave—which
was in contravention of the policy of the State.—
The slave Charles was a servant of the gallant
young Lieut. Adams, of the Edgefield volunteers,
attached to the Palmetto regiment, now engaged in
the Mexican war. At the reduction of Vera
Cruz—the march to Alvarado, which proved so
fatal to our regiment, and on its progress to Puebla,
Charles was by the side of his gallant master, whatever
position was assigned to him. When the regiment and the army were on the march from
Puebla to the city of Mexico, the extreme rear
guard, which was commanded by the brave Cor-
poral Brooks, of the Edgefield company, was at-
tacked by a party of Mexican lancers—the slave
Charles, who was nearer to the regiment than to
the rear guard, seized a musket, and ran and fought
by the side of his master, who had fallen wounded upon the field. An act of great
devotion to his master, and a desire as ardent
for the success of our arms, as any soldier in the
army.

At the battle of Churubusco, where the gallant
Adams fell, while bearing aloft the standard
of his company, and in that dreadful carnage
when half the Palmetto regiment were bleeding to
death, Charles lay during a day and night by the
dead body of his master, and only left him to pro-
cure a few comforts for the brave Abney, who had
fallen wounded upon the field.

An act of great devotion to his master, and a desire
as ardent for the success of our arms, as any soldier in
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Charles was a servant of the gallant young Lieut.
Adams, of the Edgefield volunteers, attached to the
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Afternoon Session.
Convention met pursuant to adjournment, and was called to order by the President.

Voted, That James N. Buffum, Loring Moody, and Lewis Ford, be a committee on finance and the like.

A letter from Ira Wanzer, of Connecticut, was read by Mr. Garrison, as follows:—

BROOKFIELD, (Conn.) Feb. 20th, 1848.

DEAR FRIEND—I am pleased with the call for an Anti-Sabbath Convention, to be held in Boston, in the month of March. I do not wish to molest, in any way, those who believe that the first day of the week is more holy than other days; but I think it is high time for honest Christians to be undeceived, respecting the false and groundless pretence, that Jesus instituted a new Sabbath, or changed the day from the seventh to the first. The word Sabbath, which occurs in some of the New Testament books, you know, is invariably applied to the seventh day, Jewish Sabbath, which was the only Sabbath known to the primitive Christians; and Paul thought the observance of Sabbath days of no importance, not willing that some of his brethren, who were conscientious Sabbatharians, should observe the day without molestation.

So grossly ignorant are Christians in this country, that many of them suppose the word Sabbath, in the New Testament, refers to Sunday; and they are soon so often told that Jesus changed the Sabbath Saturday to Sunday, that they consider it as undoubtful truth, though, in reality, it is an egregious falsehood. Is it right that honest and unsuspicious Christians should be so miserably misled and deceived? Should not the truth be told? Is it possible that the leaders, who are thus endeavoring to mislead and deceive the people, can be honest men, or have honest and honorable objects in view?

It is certainly very remarkable that there is not in the New Testament, a single command or exhortation for the observance of any day as a Sabbath; but many passages which imply that the primitive Christians did not believe the doctrine. Modern Sabbatharians assert that Saturday was the Sabbath, until the resurrection of Jesus; but it appears that Jesus often violated it before his resurrection, and this was a prominent objection brought against him by the Jews; Paul, in his epistles, even exhorting his brethren to practice all the virtues, and attend to all the duties which he considered essential; but, (strange to say,) a modern Sabbatharian, he nowhere mentions the observance of the first day of the week, or any other Sabbath, as a Christian duty, or "Sabbath breaking" is an "sin against God"; but evidently intimates that it was even a day alike. No other explanation can be given of Paul's omission of this subject—

But those proselytes from Judaism, who were men of the Law, observed the Jewish Sabbath; Paul and his Gentile converts kept no Sabbath—So much for the New Testament authority for the Sunday Sabbath.

Now, the strict observance of the Sunday Sabbath is the theme of half the sermons; it is earnestly insisted on in all the religious papers and tracts; and conscientious Quakers and other honest persons, who occasionally do some necessary labor on that day of the week, are often slandered by the modern Sabbatharians, and classed with the vilest of men, viz.: with swindlers, profane swearers, adulterers, thieves, &c., though known to be guiltless of these vices. In fact, any of the leading Sabbatharians of the present day evidently possess the spirit of their Jewish predecessors, who despised Jesus on this very account, reproaching him with association with "publicans and sinners," actually crucified him between two thieves.

It clearly appears, from Justin's dialogue with Trypho, the Jew, that, in his time, the Christians kept no Sabbath, unless a few Judaism Christians kept Saturday. The Jew asserts that the Christians kept no Sabbath, and were worse than the heathen; and Justin meets the objection concerning Sabbath, just as anti-sabbatarian now do; not by denying the fact, but by showing the absurdity of accounting the day more sacred than another. A part of his reply to the Jew is, in substance, as follows. (I quote from memory, not having the dialogue at hand)—"Do you not see," says he to the Jew, "that the elements are never idle, or keep a Sabbath. And why should we think of serving God by being idle one day in the week, &c." Now, had the primitive Christians only changed the day from the seventh to the first, the argument would have been entirely disposed. The Jews would not have accused the Christians of keeping no Sabbath, but of unlawfully changing the day from the seventh to the first; and Justin would have reasoned in a very different manner, viz.: That Jesus had made this change, and he, being the Messiah, had a right so to do. This passage in Justin's Dialogue, (of which I have only quoted a part,) ought to be read by every anti-sabbatarian Christian, and kept before the people. But it is a part of the cunning policy of "orthodox" clergymen to keep the people as ignorant as possible, concerning the writings of the early Christian fathers; for fear they may, by perusing them, discover what primitive Christianity really was! Hence, they cannot be obtained at common bookstores; and very few laymen have any idea of their contents, or even of their existence. The evidence that the early Christians did not observe Sunday as a Sabbath, ought to be laid before the people, and be exhibited in petitions to our National and State legislatures on this subject. This is the only argument that will be likely to avail much; for as long as the people believe that the Sunday Sabbath is an essential part of primitive Christianity, they will endeavor to enforce its observance, notwithstanding their profession of universal toleration, and their abhorrence of an unnatural alliance of Church and State."

To conclude—I think there ought to be a union of all the friends of religious liberty, for the purpose of supporting and defending this sacred and inestimable right, and of diffusing light amongst the people on this subject: for the mass of the people are much more ignorant and bewildered in their ideas than is generally supposed. This "Union" may, of course, include all persons who are in favor of universal toleration, charity and kindness; but it ought to be distinctly stated and understood, that each individual member of this Union is responsible only for his own opinions on other subjects; and, therefore, Jews and Infidels may, with perfect consistency, associate with Christians in promoting this cause, without furnishing any ground for suspicion that they agree in their tenets. It is indeed true, that most of the ancient laws for coercing men's consciences have been repealed in this country; but there is still a remnant of the leaven of the Pharisees in our state books, which is as inconsistent with our National and State Constitutions, as it is with reason and justice; and a most formidable combination of restless and aspiring ecclesiastics are now making every effort in their power to make this old leaven ferment, and leaven the whole lump. These men are aiming a deadly blow at the sacred principle of toleration, while they most hypocritically profess to maintain and defend it! The number of honest persons who have had this old leaven thoroughly purged out, is much greater than is commonly supposed; but they see no way to accomplish their object, and very few of them have had any opportunity to sign any petition on this subject. Could petitions on this subject, addressed to our National and State Legislatures, be drawn up by able hands, and presented to all the people for signatures, a great number would subscribe their names; and this would, at least, tend to check the spirit of intolerance. If we cannot obtain a repeal of the last remnant of our Church and State laws, we ought, at least, to enter our solemn protest against any further encroachments upon the rights of con-

science, and to demand that moral persons, who solemnly avow their disbelief in the modern Sunday Sabbath, and do not molest those who hold the opposite opinion, shall be exempt from legal penalties for laboring quietly on that day.

Feeling, as I do, a desire to see the unreasonable and inconsistent laws referred to repealed, and the religious rights of all sects protected and secured, I have written with some earnestness; and I hope you will excuse me for sending you so lengthily a letter on the subject. You can make what use you please of these hasty observations.

With much respect, I am yours, &c.

IRA WANZER.

REV. THEODORE PARKER.

S. There are some respectable persons in this vicinity, who agree with me in opinion on this subject, and I intend to unite with them in promoting the cause of religious liberty.

Resolutions Nos. 1 and 2 [of the series offered by Mr. Garrison] were taken up, and an admirable essay read by John W. Browne, in support of the same.

The Convention was then addressed by Rev. Theodore Parker, of Boston. At the conclusion of his address, he submitted the annexed resolutions:—

Resolved, 1st, That it is not our design to give up the Sunday—to prevent or diminish the voluntary devotion of that day to rest, and to special efforts for the spiritual culture of man; but, on the contrary, it is our deliberate purpose yet further to promote such an observance of the day, but without resorting to superstition or the force of public law to ensure it.

Resolved, 2d. That though we regard all days as equally holy in themselves, and recognise the duty of keeping every day blameless and holy, by living a manly and religious life, we yet learn from history and from observation, that the custom of devoting one day in the week mainly to rest from common work, and to rational recreation to, and promote the health, morality, and well-being of that class of the city population, who are confined to toil and poverty during six days of the week.

Voted, That the officers of this Convention be a committee to carry into effect the foregoing resolution.

THE REVOLUTION IN FRANCE—THE SABBATH QUESTION IN SCOTLAND.

The Peers of France have met, and given in their assent to the republic. The last vestige of monarchy has perished.

FEB. 22.—The Municipal Guard was dissolved—The castle of Vincennes was surrendered. The hosts of Louis Philippe were everywhere broken. People of Amiens and Orleans came to Paris to assist in the fighting.

26.—Excitement continued, but taking a favorable turn. Great satisfaction given by the Provisonal Government. All emblematic signs of royalty taken down. 2000 young men enlisted as National Guards. The Chateau de Neuilly and St. Cloud, and the bridge over the Seine at Amiens, burnt. Political prisoners liberated throughout France, by Telegraph. Soldiers forbidden to lay down their arms again during the day, M. de Lamartine had demanded the red flag, but Lamartine told them that he would hold to the tricolor, which had made the tour of the world under the empire, and the empire, whereas the red flag had only made the tour of the Champ de Mars, trailed through the blood of the people.

A proclamation was issued in the name of the sovereign people, dissolving the Chamber of Peers and the Chamber of Deputies, making every citizen an elector, proclaiming the liberty of the press, and the right of political and industrial association, and calling upon the people to elect new representatives. Arago, the Provisional Minister of Marine, called together the admirals, and asked them if they were ready to swear allegiance to the republic. They said, "Yes." Admiral Baudin appeared under the command of the fleet at Toulon, and ordered to proceed to Algiers, and proclaim it an integral part of the French Republic. The palace of the Tuilleries was turned into a hospital for wounded, under the name of Hotel des Invalides et Cie. The operations of the Bourges were suspended. But M. de Rothschild, though recommended to leave France, resolved to remain, gave his adhesion to the Provisional Government, proclaimed his readiness to fulfil all his contracts, and offered 50,000 to the Mayor of Paris, for the wounded.

27.—The night had been stormy. Every thing was tranquil in the morning. A grand procession of the Provisional Government and the National Guard, now enrolled to the number of 50,000, took place. They proceeded to the column of July, in the Place de la Bastille, to inaugurate, in the presence of the People, the date of re-conquered Liberty.

28.—Barrot and his political friends met M. Thiers, Bulard, and Dufaure, and all agreed to give in their adhesion to the Provisional Government without reserve.

The banks and banking houses all resumed business, and the Bank of France discounted 7,000,000. Marshal Bugeaud presented his sword to the Minister of War. The Journal des Debats, the service tool of Louis Philippe, joined the republic on Sunday, and the press unanimously gave up the monarchy forever.

29.—The city perfectly quiet. Lord Normanby had a friendly interview with Lamartine. The ambassadors of Austria, Prussia, and Holland, would not make any expression towards the new government until they were instructed.

30.—We may, therefore, be well content to bear the weight of the State in almost any form, rather than excite the public mind for such small matters at such a moment.

One can hear the clanking of the depot's chain in reading this. Universal suffrage—free trade—small matters!!!

The enclosed cutting is from the Scottish Press, a Church newspaper, the organ of the United Presbyterians. It contains valuable information concerning the "Sabbath Alliance," a body (I go upon the authority of the paper) composed of military officers, clergymen, who drive gigs on Sundays, and men who lead gigs out to hire on Sundays.

I forward a copy of the "Scotsman," containing a report of the meeting of the Established Church of Scotland Presbytery. At the meeting, a clergyman proposed this resolution:—

"That this Presbytery disapprove of all travelling on the Lord's day, except on errands of necessity and mercy."

The resolution was REJECTED, by a majority of 18 to 21!! If the mail arrives in time, I think yourself or Henry C. Wright may make good use of the newspaper and the "cutting" at the Anti-Sabbath Convention.

Protestantism has risen with ruffled mane at monster (monsters?) meetings, in Presbyteries, &c. It has declared that Britain shall not hold diplomatic relations with Rome. It calmly and delightedly grasps the hand of the Russian Autocrat, red with the blood of Poland. It rejoices in the friendship of the despot of Russia, and the Austrian incarnate demon of tyranny, Metternich. And the Free Church is one of the howlers at political relationship with Rome, while she herself holds Christian fellowship with the man-stealing churches of America. Woe unto you, blind guides, who strain at a gnat, and swallow a camel!

Yours, RICHARD THURROW.

INCIDENTS IN WESTERN NEW YORK.

CATO, (Four Corners,) N. Y., Feb. 27th, 1848.

FRIEND GARRISON:—

Justice to ourselves and the cause of freedom demands that a word should be said in regard to W. W. Brown. Friend B. came to our place, and gave us two lectures on the 22d and 23d inst. The first evening, his subject was the condition of the poor whites at the South; the next evening was our regular Lyceum meeting, and I am safe in saying that, for interest and power, it exceeded anything that we have had before this season. Subject—the encroachments of the Slave Power upon the North. When I reflect on the force and power of the man, and consider what a world of intellect, thought and energy is crushed by that accursed system, American slavery, I feel truly humbled. It must, in some manner, repay you and your friends in the glorious cause of freedom, to see that you are not laboring in vain. It is not the work of God to translate men out of a state of chelatism into that of freemen, then tell me what is. And let this, in your hours of trial and labor, support and strengthen you for renewed assaults on this Heaven-warding sin. It is gratifying to see young and old crowd around friend Brown for his books. We made an attempt to do something more than to say, "Depart in peace; be ye warmed, and be ye filled,"—and paid him our fee for a Lyceum lecture, and took up a collection that made it ten dollars. Friend Brown will be a welcome visitor, whenever it may be convenient for him to pass this way again.

Yours for the overthrow of Satan's empire,

LYMAN ALLEN.

INCIDENTS IN WESTERN NEW YORK.

CATO, (Four Corners,) N. Y., Feb. 27th, 1848.

FRIEND GARRISON:—

Jonathan Walker and myself had an appointment to this town for the Lord's day, and our notice was a week in advance of us. On Saturday night, we spoke to the people at H. The next day we walked 11 miles through the snow, with our bag of books on our backs, and no dinner, to meet the appointment at Cato. The time came—the bell rang, and we went with the friends to a school-house; while there were two churches in this place empty. The room was soon crowded, and the people coming and going who could not enter. J. W. told the people that they were sitting there, breathing each other's breath over and over, because slavery predominated in the churches of Cato. After he had closed his remarks, the Rev. Mr. Herbert rose to defend his craft. The Presbyterian church, he said, had heard of Mr. W.'s coming, and had enquired of several persons to know who Mr. Walker was, but none of his friends could tell him. He asked some of the most thorough abolitionists in the church to tell him what they intended to do with J. W. and J. S.; and they thought, as no one knew them, they had better go into the school-house, lest they should do as some others had done, who he said, had preached infidelity. But his main objection was, that inasmuch as we did not arrive in the place at noon, according to the Bible and the principles of Christianity, he had no reason to expect that we would come. What means this? Does that Rev. brother believe it to be a greater sin to travel through the snow to meet an appointment on Sunday, than it would be to tell a wilful lie? If this is not what he means, no one but himself understand what he meant to convey to the minds of the people.

Mr. Walker charged him of accusing us of Sabbath breaking; which charge he did not deny. Let us suppose this charge true—that we are Sabbath breakers. Why should they condemn us for doing the thing that they always have taught was essential to our salvation—the assembling of ourselves together? I have yet to learn that I have not as good a right to get up, or go to, an anti-slavery meeting on Sunday, as they have to get up, or go to, their meetings.

The resolutions before the Convention, at the time of adjournment, were further discussed by H. C. Wright and Lucretia Mott.

C. C. Burleigh offered, in behalf of Charles K. Whipple, the following resolutions:—

Resolved, That the American and Foreign Sabbath Union be requested to furnish in their tracts, and in the public lectures of their agents, proof from the Bible of these two positions: 1st, That God requires of men any peculiar observance of Sunday; 2nd, That he requires them to observe it by attendance on meetings conducted by clergymen, and by abstaining from labor and recreation on the parts of

the day not thus occupied.

Resolved, That the physical and moral welfare of the community would be greatly promoted by the running of trains of passenger cars on Sunday from city to country, and from country to city.

Adjourned to meet at half past 2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, the President in the chair.

The resolutions presented by Mr. Garrison were read, and those before the Convention at the time of adjournment were further discussed by James N. Buffum, C. C. Burleigh, Wm. Lloyd Garrison, S. Foster, and Parker Pillsbury.

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the day not thus occupied.

Resolved, That the committee of five be appointed by this Convention, to superintend the publication of its doings, and of such documents, relating to the subjects brought before it, as the committee shall have the means to do—the committee having power to decide what documents shall take precedence in publication.

Resolved, That when this Convention adjourns, it adjourns to meet one year hence, in the city of Boston, New York or Philadelphia, at such time and place as the publishing committee shall appoint.

Resolved, That a committee of five be appointed by this Convention, to superintend the publication of its doings, and of such documents, relating to the subjects brought before it, as the committee shall have the means to do—the committee having power to decide what documents shall take precedence in publication.

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POETRY.

For the Liberator.

THE REFORMERS.

The sun has gone down, and his parting beam
Lingers, a soft and rosy gleam,
On the distant hills, and bathes the trees
In a flood of glory; the western breeze
Has sunk to rest. A beautiful hour
Is the twilight; a gentler, holier power
Is wakened to life, and sheds its ray
Into hearts that are lost to the brighter day.

Oh, Nature! thy beauties are ever supreme,
To waken the mind from the feverish dream
Of the tumults and cares of a bustling world,
Whence reason and conscience are oft-times hurled.
Thou bidst us look upward with hope and trust,
And wait in patience the holy and just
Which yet will come; for a glorious land
Has risen in light o'er our guilty land,
With the force of truth to dispel the array
Of falsehood, which, masked from the light of day,
And mistered in force o'er our valleys and plains,
Has bound our brothers and sisters in chains.

Thriss blessed reformers! their path hath been
Dim and unwon, but a brighter scene
Is opening before them. With joy I hear
The song of the free, as it breaks on the ear
In the hour of their manhood; and thro' the gloom
Of the opening vista, a rich perfume
Is wafted hither—an incense sweet
Of grateful hearts, that in slavery beat
But a mournful knell o'er the buried mind,
Now joyous and free as the mountain wind.

Yet hearts must endure, and hands must toil,
Ere the soles of Slavery's serpent coil
Shall be all undone; for a giant's power
Is the tyrant's yet. But his dying hour
Looks dark and fearful; and demone grim
Are haunting his brain in the nightful din,
Of war's foul plots; and horrid gleams
Of his own black crimes are in all his dreams.
'Tis a prelude of death—for the madness preys
On his vital strength; and though he can raise
His crested head, and his eyes of fire
Gleam like a basilisk's in ire,
He soon must yield—and the joyous song
Of Freedom shall float our valleys along,
And echoing on our own valleys and plains,
Shall report, "We are free from the tyrant's chains!"
And the world shall tell of the land of the free,
Where the footsteps of Slavery no more can be.

M. L.

From the Friend of Virtue.

THE SLAVE AUCTION—A FACT.

Why stands she near the auction stand,
That girl so young and fair;
What brings her to this dismal place,
Why stands she weeping there?

Why does she raise that bitter cry?
Why hangs her head with shame,
As now the auctioneer's rough voice,.
So rudely calls her name?

But see! she grasps a manly hand,
And in a voice so low,
As scarcely to be heard, she says,
"My brother, must I go?"

A moment's pause: then midst a wail
Of agonizing woe,
His answer falls upon the ear,
"Yes, sister, you must go!"

No longer can my arm defend,
No longer can I save
My sister from the horrid fate
That waits her as a SLAVE!"

All! now I know why she is there,—
She came there to be sold!
That lovely form, that noble mind,
Must be exchanged for gold!

O God! my every heart-string cries,
Dost thou these scenes behold
In this our boasted Christian land,
And must the truth be told?

Blush, Christian, blush! for e'en the dark
Unuttered heathen see
Thy inconsistency, and lo!
They scorn the God, and thee!

STANZAS.

Oh! man! no longer bend the knee
Beneath a miter'd priesthood's rod;
Assume thy native dignity,
Stand forth—the noblest work of God.

Claim independence as thy right,
Act independent everywhere;
Cringe to no lawless tyrant's might,
Nor bow in formal, impious prayer.

In universal nature read
God's never changing character;In Nature's volume see thy creed,
Which, following, thou canst never err.Look up—the planets far and bright,
Are radiant with his majesty!And sun, and moon, and satellite,
Proclaim His law is harmony.Look down—the earth beneath thy feet,
Is teeming with his spirit now;His breath is in the flow'ret sweet,
And in the breeze that fans thy brow.Around thee look—whate'er thine eye
Scans with its vision—land or flood,
Or the deep blue and boundless sky,
Declares him perfect, great and good.

God is impartial—every thing

In Nature is with justice planned;

He never made a priestly king,

To deal damnation round the land!

Twas change, and change in human things,
That wrought these evils in the earth;Power gave the sceptre to the kings,
And IGNORANCE gave priestcraft birth.Then, Man, no longer bent the knee,
Beneath a miter'd priesthood's rod;

Assert thy native dignity,

And thou wilt honor Nature's God!

THE TRUE HEROES.

Who are the heroes of this earth?

The men who list to duty's voice,

And in their humblest work rejoice;

Who, unrewarded, never falter,

Though self be laid upon the altar—

Within whose ear, if silent conscience speaks,

Not storming worlds that sacred stillness breaks;

To bless their fellow-men their highest joy;

To toil for those who live, and are to live, their blest

employ:

These are the men of highest worth;

These are the honorable of earth!

Such were the father pilgrims—theirs the self-denying toil.

To dare, and do, and suffer for the right;

Theirs the stern will that never knew recoil,

Though fire, and rock, and wheel, gave vent to ty-

rant spite."

REFORMATORY.

THE COMING OF CHRIST... NO. IV.

BY ORIAS BURCROS.

10. That glorious kingdom, spoken of by Daniel in his explanation of Nebuchadnezzar's dream, which God was to set up in the most splendid period of the Roman empire, which was to break in pieces and consume all earthly kingdoms, and stand forever, was now firmly established. Christ had come in his kingdom; he had become a king; he has continued a king to this day; his kingdom shall never be destroyed; the gates of hell shall never prevail against the church. He will have the beaten for his inheritance, and the uttermost parts of the earth for his possession. This is a glorious kingdom, and into it all mankind are invited to come. From the continent and the isles, the city and the desert; the rich, the poor, the prince and the slave, the wise and the simple, the learned and the ignorant, the polished Caucasian and the sable African, the shivering Laplander and the sun-burnt Moor—all are welcome, all are invited, urged and commanded to enter in. The free gift came upon all to justification. The light of Zion had come, (Isa. ix. 1,) the Lord had risen upon her; the Gentiles had come to her light, and kings to the brightness of her rising. In her, violence is no more heard; nor wasting nor destruction within her borders; for Christians will not do violence; Christians will not waste nor destroy. Her walls are called salvation, and her gates praise. The sun, that is, the law, is her light no more; for they who are led by the spirit, are not under law; but the spirit of the Lord is unto her, an everlasting light, and God is her glory.

Her people also are all righteous: for in this city, the new Jerusalem, nothing can enter which defiles, works abomination, or makes a lie. (Rev. xxi. 27.)

This is that holy city which the prophet saw coming down from God, out of heaven, prepared as a bride; this is the tabernacle of God with men; he dwells with Christians, and is their God. The twelve gates of the city bear the names of the twelve apostles of the Lamb; and indeed, on their instrumentality, Christianity was built up in the world. There is no temple therein. The time had come, predicted by Christ, (John iv. 21-23,) when, neither in the mountain of Samaria, nor at Jerusalem, did men worship the Father. His worship was not now confined to a temple, a city, or any section of the earth, but must be rendered in spirit and in truth. The gates are not shut at all, by day, and as for night, there is none there. The light of the Spirit is unceasing. All those, who come into this city, are influenced by the love of God, are led by the Spirit of God, need no law, for they possess that love which is the fulfilling of the law. They love one another, are brethren, are righteous, because they love righteousness. They are sanctified by grace, have come into the general assembly and church of the first born, whose names are written in heaven. They belong to Christ's kingdom. They shall never see death; for when their earthly tabernacle is dissolved, they have a house not made with hands, in the eternal heaven of God. They have life everlasting.

There remains, then, a Sabbath keeping for the people of God; for he even that has entered into this rest of His, has ceased from his own works, as God did from His. (4-9, 10.)

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27, and xxv. 31;) but, as he does not show us when this is to come to pass, we shall, in this place, omit the discussion of it. It may be well, however, to bear in mind, that two events, called the coming of Christ, were foretold by him.

A SABBATH MANUAL.

FOR THE SINCERE SEEKERS AFTER THE TRUE REST.

1. Is it the duty of God's people to keep a Sabbath?

There remains, then, a Sabbath keeping for the people of God. (Heb. 4-9, 1.)

2. How is the Sabbath to be kept?

For even he that has entered into this rest of His, (God,) has ceased from his own works, as God did from His. (4-10.)

3. What is the nature of this rest?

It is thus spoken of: "So, in mine indignation, I solemnly said, they shall not enter into my rest;" and yet the works had been completed at the foundation of the world. For in one place it is thus said of the seventh day—"And God rested from all his works on the seventh day;" and again in this place,—"They shall not enter into my rest." (4-5, 5.)

4. Should we strive to enter this rest?

Let us earnestly endeavor, therefore, to enter into this very rest; lest any one fall into that example of disobedience. (4-11.)

5. How may we enter into rest?

For we, who have believed, do enter into that rest. (4-3.)

We see, then, that they could not enter in, on account of unbelief. (3-19.)

6. Did God, in former times, invite a people to his rest?

For we have had the glad tidings proclaimed to us, as they also had; but the word which they heard did not profit them, not being mixed with faith in the hearers. (4-2.)

7. In what ways did they show their disregard of this invitation?

For who were those hearers that provoked him? Were they not indeed all who came out of Egypt, under Moses? Now, against whom was he incensed forty years? Was it not against them who sinned, whose bodies fell in the wilderness? And to whom did he solemnly say, that they should not enter into his rest, if not to the disobedient? (3-16, 17, 18.)

8. Did the peaceable possession of the land of Canaan, by the Jews, give them this rest?

For if Joshua had given them rest, then indeed mention would not have been made afterwards of another day. (4-8.)

9. Did God renew the invitation?

Since then, it remains for some to enter into it, and they who had the glad tidings first proclaimed to them, did not enter in, because of unbelief. He again appointed a certain day, namely, "To-day," saying, by David, after so long a time, as it has been declared, "To-day, O that ye would hear his voice; harden not your hearts."

10. What, then, is the sum of the matter?

There remains, then, a Sabbath keeping for the people of God; for he even that has entered into this rest of His, has ceased from his own works, as God did from His. (4-9, 10.)

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THE NEW COVENANT.

HARWICH, March 14, 1848.

FRIEND GARRISON—Truth and right will prevail, though the struggle may be hard, and the contest severe. Neither civil nor religious liberty was ever won or retained, unless it was prized higher than life itself.

These are the days of vengeance; there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations.

These predictions were, it is shown by the records of history, entirely fulfilled. Josephus, who was an eye-witness of these events, says—"All the calamities that ever befell any nation since the beginning of the world, were inferior to the miseries of the Jews, at that awful period." And it is remarkable that it has not been ascertained that one Christian perished, in all this terrible dispensation of God's judgment. It seems, in fact, that they regarded the warning of Christ, in his prophecy; in which he said, (Luke xx. 20, 21,) "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it, depart out, and let not them which are in the countries, enter thereto."

I clearly see that the new covenant is all in all, in regard to true and right doctrine. It brings its own evidence that it is from God; since all outward covenants, creeds, constitutions, compacts and agreements, whether civil or religious, political or ecclesiastical, amount to just nothing, where God's law is not written and engraven on the heart.

The Jews had the ten commandments, written and engraven on stones, by God himself. The sequel plainly manifested how much it availed to that nation.

We have Moses and the Prophets, John the Baptist, Jesus Christ and his Apostles—their doings, declarations and asseverations; and of what avail did they not enter in, because of unbelief?

Such is Christianity. Who would not be a Christian? Who would not enter into the New Jerusalem, and have a right to the tree of life? while without are dogs, sorcerers, and whosoever loves or makes a lie.

11. But, again. The destruction of old Jerusalem was attended with peculiar calamity. This had been predicted. Daniel had been shown, by an angel, that this should be a time of trouble, such as never was before. Christ also says (Luke xxi. 22-24), "These are the days of vengeance"; there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations.

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